

THE
TINKLARIAN DOCTOR's

T W E L F T H

E P I S T L E,

Wherein he shows you the
difference between a *Pub-
lican* and a *Pharisee*,

Which contains a new Light.

And also a History concerning a
Fast-day in time of Harvest, and
of a Pair of old Breecks.



Printed in the Year 1734,



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The TINKLARIAN or 12th Epistle, &c.



HE Reason I write this History is, to show you the Difference that is between Church-men and Elders of the Kirk, the one obeys the Tradition of the Elders, and the other will not, but he transgresses their Traditions, the Pharisee is a Farmer of the Calton-Craigs, the other is a Farmer of King Arthur's Seat; the Farmer of the Calton-Craigs being a Pharisee, he would not allow his Corn to be Shorn on the Ministers Fast-Day, altho' it was Ripe, and also being the Market Day, they Choise that Day to keep People in Want; as for these Ministers, they might well Fast that Day, they being so well fed all the rest of the Year: They are blind that doth not see, that they have done what is in their Power to starve the Poor, so the Poor's Curse shall ly heavy upon them, for their choising their Fast in time of Harvest, when poor Shearers came from afar, and when they were come, these Ministers would not allow them neither Meat nor Work, but let them stand starving at the Ports: Is not that a crying Sin, and the Corns being Ripe and in so good Weather? Now if this Harvest do not end as it is begun, the Ministers only shall bear the Blame. I know they have also the poor Shoe-makers Curse, by getting no Money to buy Meat all the Week, by selling no Shoes, but what they sell on the Market-Day. I think these poor Shearers and these poor Sutlers should stand at these Ministers Doors, until they make up their Loss off their fat Stipends, but this they will not do, so their Curse must ly upon them, and it is them only, that has the Cause of these threatened Judgments that are to come, which is made plain in my 11th Epistle,

The *Publican* being the Farmer of King Arthur's
Seat, he would not follow their Traditions, but gave
Orders to Shear his Corns on the Ministers Fast-Day.
I think none should have fasted but only them, and if
them only, that fasted that Day go to Heaven. I do not
believe there will be a *Quorum* of them, the most Part of
them would have made ready more Meat that Day than
I will do in a Week.

Ye may say, what is the Evil in that *Publican* to Shear his
Corns on that Fast-day, ye must go to *J-n B-* at the
Lucken-booths and he will tell you the Evil of it, for I can-
not tell you, but I know he hath more blind Zeal than
many in this City, I do not believe there was a bigader
Pharisee in all *Jerusalem* than he is, except *Saul* when he
was going to *Damascus*, and it is a Mercy that he has not
that Power that *Saul* had, for if he had Power, he would
have haled both Men and Women to Prison, especial-
ly Taylors who Wrought on that Day, one Taylor told
me, that he had no Money to buy his Dinner that same
Day, so on that same Day a Gentleman gave him a Pair of
old Breeks to mend, *J-n* got Notice of it, and he
went to his House, as the Taylor says, and threatened him
with Souldiers for mending the Breeks to get Money to
buy his Families Dinner, and if that be *J-n*'s Religion,
the Devil has as much.

*Behold, to obey is better nor sacrifice, and to hearken then the fat
of Ramis, to do Justice and Judgment is more acceptable to
the Lord, than Sacrifice, for I desire Mercy and not Sacri-
fice, and the Knowledge of God more than burnt Offerings,* *J-n*
if ye knew what these Scriptures meaneth, ye would not
have condemned the guiltless, for Christ says, *I will
have Mercy and not Sacrifice*, and will ever be or these Mi-
nisters make up the great Loss of the Poor, by hinder-
ing them to work for their Meat by their blind Zeal,
the Poor being Hungrey, and because of this, these
Woes shall lyad on their Consciences to Eternity, *Woe
unto you Scribes and Pharisees Hypocrites, for ye deuenir W down
Houjes, and for a pretence make long Prayers, therefore ye
shall receive the greater Damnation.* I think this Scripture
might fear you *J-n* and your Ministers out of their
Wits, what Sort of Persons can thesebe, who strain at a
Gnat and swallow a Camel, our Lord tells us, *That it is late-*

ful to do well on the Sabbath Day, then why not on a Wednesday, but says *J-n*, that Day was appointed by their whole Church, to be keept as a Fast Day thro' the whole Nation. *J-n*, I must examine you upon these Words, which you, nor all your blind Clergy cannot Answer; what is it that ye call a Church, do ye call the Whore of Babylon a Church, I have proven in all my Eleven Epistles, that your Church is the Whore of Babylon with a Witness, there is not a true Church in all the World, but those only who continues in Christ's Words, which is plain in his own Words, *If ye continue in my Words, then are ye my Disciples indeed*, if your Church would continue in Christ's Words, your Church would be a true Church indeed, but your Church doth it not, as hath been proven at large, so, your Church is nothing but a Whore, and ye have made it plain by your Practise, that ye will obey a Whore, rather than ye will obey Christ, there are many such as ye are, who will do more for a Whore then they will do for their own Wife.

For if your Wife had commanded you to go through the Taylors Houses on the Fast-Day, to see who was working, ye would not have been so ready to go. *John* I shall write a Scripture which was Written on Purpose for such as ye are.

And withal, they learn to be Idle, wandering about from House to House, and not only Idle, but Tatlers also and busy Bodies, speaking Things which they ought not. *John* ye should look into this Glass every Morning, and then ye will see clearly all your Shapes, both your Marrow-Bones and your Websters Arse, doth not that Scripture make it plain to you, that you should keep your House, and not go from House to House to medle with other Mens Business, as ye do, which can be proven. As the Taylor says,

John I must teach you, what difference is between a *Pharisee* and a *Publican*, for I am bound and obliged to instruct such *Pharisees* as ye are, ye have a Profession, but I think my Cat hath more Religion. *J-n*, a *Pharisee* is a Person that thinks or says to his Neighbour, *Stand back from me, for I am holier than you are*, this was made plain in you this Year, when ye had a Minister lodged in your House, and when I went to your House to give him Light, ye daded

daded your Door on my Chafts, and would not suffer me to go in to Instruct him. John you have many Neighbours, especially *Braidwood* and *Moffat* Candle-makers and *Bow-Head Whigs*; who said to my Face, that my great Light was not worth the reading.

But Wo unto you Scribes and Pharisees Hypocrites, for ye stolt up the Kingdom of Heaven against Men, for ye neither go in your selves, neither suffer ye them that are entering to go in. O John, if ye could understand these Scriptures that are written against you, but I told in my Eleventh Epistle, it is unpossible, so long as that Vail of Ignorance is upon your fat Heart, and the Prophet *Isaiah* got a Commission to make it so. O John if ye had Power to come the length of a *Publican*, ye might be happy, so as to smite your Breast and say, *God be Merciful to me a Sinner*, for if there be a Sinner in all the World ye are one, and as true as the Scriptures are the Word of God, *Publicans* and *Harlots* shall enter the Kingdom of Heaven before you, John I am commanded to let you alone, because ye are joined to your Idols, I reckon you worse than the *Bow-head Whig* who put the Bird in the Guard, for whistling on the Sabbath-Day.

After this, I looked, and behold a Door was opened in Heaven, and immediately I was in the Spirit, and behold a Throne was set in Heaven, and one sat on the Throne. This Door that Christ hath opened in Heaven, is himself, and he hath opened himself to the Independent Church, and hath given them a new Light; the true Church is called Heaven in the Book of the *Revelation*, and here we are commanded twice over to behold her. And one sat on the Throne, ye hear in this Scripture, that there is but one that sits on the Throne for to command the true Church, but the Church of *Rome* and the Church of *England*, and the Church of *Scotland* hath many Commanders that sits upon the Throne, but the Independent Church hath but one that sits upon the Throne and besides him, they have no Head nor no Commanders; some may say, that Mr. *Glas* is their Head and Commander, but I say that's a damnable Lie, for it is not in his Power, neither is it in the Power of any mere Man, to make up six Independent Churches in *Scotland* in such a short Time, and some of them hath near hundreds in their Churches

Churches of Men and Women, which hath come out
of Babylon, and they are adding daily to their Church
such as shall be saved, to the great Glory of God and
none to Men, this is a Miracle and should be Marvel-
lous in our Eyes.

Altho' they be in different Places of the Nation, they
are all one Church, because they are all under
one Commander, and they are all commanded by
Christ's Word alone, and not by the Word or
Power of Men, it is impossible for one Man, or all
Men to bring so many Hundreds out of Babylon, and it
is them only that keeps Christ's Word and continues
in his Word and follows his Example, so they are the
true Church indeed, according to his own Word, and it
is them only that hath come in at the true Door; so
he says, *Verily verily I say unto you, he that entereth not
by the Door into the Sheep-Fold, but climbeth up some other Way,
the same is a Thief and a Robber,* and as he calls himself
the true Door, so all these Ministers that comes not in
at this Door, they are Thieves and Robbers with a Wit-
ness, and if that Church continue in Christ's Word, that
Church shall stand, when all other false Churches shall
fall with a Vengeance, which is Babylon.

If ye can Prove by the Scripture, that your
Church keeps Christ's word, and continues in his word,
and follows his Example, then your Church would be a
Church indeed. But this ye cannot Prove, nor all the Men
that is in the World, altho' their Wits were in one Mart,
so your Church is Thieves and Robbers with a witness if
the Scriptures be the word of God, which I know they
are, so these Ministers who makes use of the Scriptures,
and walks not accordingly should be beaten with double
Stripes, if ye know these things, happy are ye if ye do them,
the Scripture makes it plain, altho' these Clergy knows
the Scriptures, they shall never be happy except they do
what is continued in them, *But these things are hid from
the Wise and Prudent, and are revealed unto Babes.*

Now I shall speak in General to all that worships the
Beast, and receives his Mark, especially to those that
would not Shear their Cors when it was Ripe on the
Ministers Fast Day, we have a Promise since the Flood,

that Seed-Time and Harvest shall remain to the Worlds End? so that Promise was fulfilled in the Beginning of this Harvest, and when the Corn was made rip, they were so obstinate against God, that they would not Shear it: What Judgments deserves such Pharisees, it was enough to bring a Judgment upon this Crop, for believing a Whore, before they believe the Word of God, ye may assure your self that Judgment is near, when this Generation casts the Word of God behind their Back, and follows the Directions of Whores.

Solomon says, *To every Thing there is a Season, and a Time to every Purpose under Heaven, a Time to Plant, and a Time to Pluck up that which is planted, a Time to get and a Time to lose,* how much was lost the last Year by one Days Wind, this might have been a Warning to these Pharisees, if their Whore would proclaim a Fast, why then was it not done in it's Season, there was many that came far from their own House, I say they were sent of God, to cut down the Ripe Corn that was about the City, and when the Poor was come, these Pharisees would give them neither Meat nor Work, so their Cry is gone up to Heaven, which is plain in that Scripture, *Beside the Hire of the Labourers which have reaped down your Fields, which is of you kept back by fraud, cryeth, and the Cryes of them which have reaped are entered unto the Ears of the Lord.* This Scripture makes it plain, that these Clergy hath rather brought a Curse upon them than a Blessing, by proclaiming their Fast in the Time of Harvest, if these Clergy would make up the Poor's loss, which is more than a hundred thousand Sixpences through the Nation, it would be a Mean to keep of Wrath from them, this they will not do, altho' the one half of the Poor should starve, which is plain in that Scripture, *depart ye in Peace, be ye warmed and filled, notwithstanding ye give them not these Things which are needful for the Body, what doth it profit.*

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I think these covetous Clergy which hath troubled Scotland, as Achan troubled Israel, should be stoned to Death as he was, and then these threatned Judgments shall be prevented, we should improve our Time when

we have it, especially in Seed-time and Harvest. For St James tells us, we know not what shall be on the Morrow, and all these who will not Shear their Corn when it is Ripe, they are Enemies to the King, which is made plain in that Scripture : Moreover the Profit of the Earth is for all, the King himself is served by the Field, whatsoever thy Hand findest to do, do it with thy might, for there is no Work nor Devise nor Knowledge nor Wisdom in the Grave.

This Epistle stands to the End of the World, for a Caution to all Men, to Shear their Corn when it is ripe, notwithstanding of the Ministers Fast-Day, as they look to their Stipends, other Men must look to theirs.

Notwithstanding of all I have said, in all my Books and Epistles, the poor Man's Wisdom is despised and his Words are not heard, says Solomon, but the Whore of Babylon being decked with Gold, having a Golden Cup in her Hand, she will be heard, by this ye hear of the great power of Women as you read in the *Apocalypse*, that they are stronger than Kings, it was made plain in Queen Anne's Reign, she got Power to make an Union between Scotland and England which a King had never Power to do; and had Power also to make the Devil the Head of the Kirk of Scotland, by choising graceless Patronages to put Ministers to a Kirk. It is strange, that a Man should be so bewitched by a Whore, that they dare not Shear their own Corn when it is Ripe. Such Pharisees hath much need to be prayed for, John B--gs seems to be one of them, he is a Man that thanks God, that he is not like other Men, I think such as he is the worst of all Men.

N. B. If I be lying concerning J--n B--s, no Man in his right Wits will condemn me, because Solomon says, the simple Man believes every Word; either John McAullay Freeman Taylor in the Lucken-booths, or J--n B--s is great Liars; because the Taylor said before me and two Town Officers, Hog and Thomson, that it was True; now if there be any Justice in the City, they must hang one of them, I am easie which of them, if the Gibbet be not full, let them Hang me with Baillie Dundasses two Prentices, viz. Chancellor and Burnet, who rob'd me of my Lights, some say I'm scarcely worth a Rope. Amen.